THE

NEW JERUSALEM MAGAZINE.

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OUR MAGAZINE.

THE need of a monthly periodical, in which New-Church thought can be not only published, but permanently preserved, has always been recognized in this country. Till within the last two years, this want has been, for half a century, almost uninterruptedly supplied. We hazard little in saying that the forty-four volumes of the New Jerusalem Magazine, which made their way, number by number, into New-Church homes, are regarded by many who possess them as among the choicest treasures of their libraries.

Originating in the same locality, while some of the founders of the old magazine are still living to aid us with their counsel and encouragement, our new Monthly ventures forth, taking the name of its time-honored predecessor. As we look back to the early volumes of that periodical, we think we see in them the nearest approach to a correct model for our present undertaking.

Our effort will be to set forth — with as much of their infinite variety and beauty as we can command — the clear and positive truths of the new dispensation, and to bring their light to bear upon matters of current or general interest. Believing that the field thus indicated is more than enough to engage our full attention, we shall seek to avoid all questions which may give rise to fruitless controversy.

This Magazine, though it has the official sanction of the Massachusetts Association, is published with no intention of

representing any particular section or party; but will hope for contributions to its pages, and for other support, from members and friends of the New Church everywhere.

We trust that no one will suspect us of desiring to interfere, in any way, with the work of the *New Jerusalem Messenger*. Nothing, certainly, could be farther from our intentions; but we believe that there are two distinct provinces, which belong respectively to a weekly and a monthly periodical. The former, on account of its more frequent publication, is a better purveyor of news, and a more efficient medium of communication between different parts of the Church; with the exception of the sermon, it can spare little space for long articles. But a monthly magazine, printed, as it is, in book form, should seek to procure, first of all, solid and durable matter. It should have little to do with passing events, except so far as they may seem worthy of permanent record, or may be presented in their relation to general principles. Our hope and belief is, that the *Messenger* and *Magazine* will be, not only friends, but helpers, of each other.

One service which it is hoped that the Magazine will be enabled to perform, is the publishing, as supplements to its regular issues, of the journals of our various Associations. If this is done, the different bodies of the Church will be mutually benefited by a knowledge of each other's proceedings, which it is impossible to obtain, when the journals are printed as separate pamphlets, and scattered hither and thither. It will be our wish to publish these journals on the most reasonable terms.

We take this opportunity to request all New-Church writers, both in this country and elsewhere, to aid us with contributions from their pens. If our first number seems to have a peculiarly local flavor, the only reason is that there has not been sufficient time, as yet, to communicate with persons at a distance, whose co-operation we shall gladly welcome. To our ministerial brethren we would say, that, while we shall adopt no regular practice of printing sermons,

we shall be glad to receive them on the same footing with other articles, when the subject of which they treat, or the occasion of their delivery, appears to invest them with special interest.

It seems hardly necessary to say, that we embark on our new enterprise with no purpose of pecuniary profit. We do, indeed, hope that our receipts will equal our expenses; but beyond this point we have no expectation or desire. If we rightly read our own hearts, we are undertaking the work for the sake of a most important use, which we trust may be subserved by it.

The New Church, in her feeble infancy, has need of all the helpful agencies which she can employ. She needs them as a means of placing her in her true position before the world. She needs them as a means of supporting and strengthening her own members. She needs them for her ministers in their Sabbath duties, and for her laymen in their daily practice.

With an abiding faith in her Heavenly Doctrines, as the Lord's last gift to men for their eternal happiness — with feelings of kindness and good-will to all — and with humble reliance, as we trust, on Him who is the Source of all goodness, wisdom, and power, we hopefully appeal to our brethren of the New Church for their sympathy and co-operation.

JOSEPH PETTEE,
JAMES REED,
FRANCIS PHELPS,
} *Editorial Committee.*

THE THREE GREAT FEASTS OF THE ISRAELITES.*

"Three times in a year shall all thy males appear before Jehovah thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before Jehovah empty: Every man shall give as he is able, according to the blessing of Jehovah thy God which he hath given thee." — DEUT. xvi. 16, 17.

IN the early spring-time, when the first barley was just coming to its head, the children of Israel kept the feast of the Passover. It was the season of their departure from Egypt, and was known ever after as the beginning of their sacred year. The feast itself commemorated their wonderful deliverance from the house of bondage. As in the terrible night, when all the first-born of Egypt were smitten, so in all subsequent generations, a lamb was slain, roasted, and eaten by each household of the chosen people. It was eaten with bitter herbs and unleavened bread. "Seven days," the commandment was, "shall there be no leaven found in your houses;" for which reason the festival was also called the feast of unleavened bread. At the close of it the harvest began; and one ceremony of the Passover period was the bringing of a sheaf or handful of grain to the priest, and waving it before the Lord. It was said to them, "Ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God." Doubtless the sheaf which was waved, consisted of the first green ears of barley, which is the earliest grain to ripen in Palestine.

Just seven weeks after the waving of the sheaf, another great feast was celebrated. This was variously called the feast of harvest, of first-fruits, of weeks, and of Pentecost. These names suggest, in different ways, its nature and purpose. While it was attended by the usual offering of animal sacrifices, its distinctive feature was the waving before the

* A sermon preached at the meeting of the Massachusetts Association in October, 1876.

Lord of two loaves of fine flour made of the wheat just ripened. It was coincident with the completion of the grain-harvest, and was therefore termed the feast of harvest, and of first-fruits. Because it took place seven weeks, or a week of weeks, after the Passover, therefore the name "feast of weeks" was given to it. The seven weeks, or seven times seven days, must fully expire before the festival, which fell accordingly on the fiftieth day; a fact that is signified and shown by the Greek word "Pentecost." Again, it is a Jewish tradition, having, perhaps, a sufficient basis of facts, that this fiftieth day was the anniversary of that on which the Lord gave the law from Mount Sinai.

After the feast of Pentecost, there was an interval of four months, during which the wine, oil, and other crops were gathered in. Then followed the last great festival of the year. It began in the seventh month, on the fifteenth day of the month, which would be somewhere between the first and middle of our October. It was the grand final thanksgiving for the fruits of the year, for which reason it was called the feast of ingathering; and it commemorated the period in which the children of Israel were wanderers in the desert, and dwelt in tents or booths, for which reason it was called the feast of tabernacles. It was celebrated with many sacrifices; but its distinguishing characteristics are clearly explained in the following account of its institution: "Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto Jehovah seven days: on the first day shall be a Sabbath, and on the eighth day shall be a Sabbath. And ye shall take you on the first day the fruit of goodly trees, branches of palm-trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before Jehovah your God seven days. And ye shall keep it a feast unto Jehovah seven days in the year. It shall be a statute forever in your generations: ye shall celebrate it in the seventh month. Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths: That your generations may know that

I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt."—Lev. xxiii. 39–43.

The foregoing considerations may help us to understand the literal import of the opening words of our text: "Three times in a year shall all thy males appear before Jehovah thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles." But what is their spiritual import? What ought they to signify to the church of to-day, now so many centuries after the Jewish Church has been brought to its consummation?

In the first place, it is easy to understand that a year, as applied to spiritual things, denotes a full state or period. In its natural aspect, it is no imaginary or artificial measurement of time; but is determined by the very law and order of creation. It is as completely rounded as a mathematical circle. One year in all important particulars is just like another. There is always the same alternation of day and night; the same succession of winter, spring, summer and autumn, of seed-time, growth and harvest. A certain round of duties comes to almost every one in the course of a year; and when the year is ended, he begins them again. This is especially the case with an agricultural and pastoral people, like the Israelites. A single year in the land of Canaan was the perfect type of an entire lifetime. Accordingly it is a symbol or representative of the whole spiritual life of man. The various stages of natural growth and increase represent as many successive periods of spiritual increase, which is regeneration. And of these there are three principal ones, which comprehend all others, and are respectively indicated by the feast of unleavened bread, the feast of weeks, and the feast of tabernacles.

The first of the three commemorated, as we know, deliverance from the bondage of Egypt; which bondage signified the dominion of the natural man, with its manifold evils and falsities. It is a self-evident truth, that, before good influences can be received, and bear rule, in the minds of men,

whatever is in opposition to them must be subdued and removed. Love of the Lord and the neighbor cannot govern conjointly with love of self and the world. The empire of a man's thought cannot be permanently divided between Divine Truth and false human traditions. So the first thing needful, is to be emancipated from all unholy influences; to shun every evil as sin against God, looking to Him and to His Word for help in so doing, and thus to be brought into a state in which higher faculties can be awakened, and the richest blessings of heaven can be received. The removal of evil, or the separation from it, is plainly pictured by the exodus itself. It is also denoted by the putting away of leaven from the houses, and eating for seven days nothing but unleavened bread; for yeast, or leaven, signifies the false derived from evil. It is not a desirable article of food in itself; its only use is to produce a temporary fermentation or disturbance in the kneaded dough for the sake of the after effects, even as temptations induced by false and evil principles are the means permitted by Providence for the purification of the life and character. But its presence in any form was not in correspondence with the utter rejection of evil which the Passover represents; and it was consequently prohibited to the Israelites at that sacred season. Again, the waving before the Lord of the first handful of the first barley, was a sign that even then the harvest was beginning. Men could see already more than the mere promise of something yet to come. So likewise, in the deliverance from evil, the first living germs of heavenly good appear. The wheat has not arrived at maturity; the olive has not even put forth its blossoms; five or six months remain before the fruit of the vine can be gathered; but the full green ears of barley are secure. The cereals, which are the most important food of man, represent good of various kinds, or the things which nourish his affections. Interior good is denoted by the nobler wheat, and external or natural good by the more common and less palatable barley. We may see, then, the spiritual significance of the fact that the barley

sheaf was waved before the Lord as a part of the joy that was felt on account of being freed from the cruel servitude of Egypt.

The work of regeneration is accomplished little by little, and step by step, and is never the effect of any single effort or experience. As fast as any evil is removed from the mind, the opposite good flows down from heaven into the place of it. The evils which are first overcome are of an external and palpable kind, and the goods which are received instead of them are likewise comparatively external. But as the work continues, more subtle and insidious evils are seen and resisted, and deeper and more internal goods fill the mind with their peaceful happiness. It is fitting that the first rejoicing should be in token of deliverance from false and evil influences, and that the earliest forms of ripening good, small though they be as compared with the general harvest, should be visibly mingled with the glad festivities. The waving or shaking of the sheaf before the Lord signifies the acknowledgment that all the life of the good which is in man, is from the Lord alone.

But as the spiritual year rolls on, there comes a deeper cause of thankfulness to him who fulfils the Divine expectation by embracing the Divine opportunities. The seven weeks pass by; the fifty days expire; and he finds occasion to celebrate a full and genuine feast of first-fruits. The wheat is safely garnered; some of it is ground into fine flour, out of which two loaves are made, and taken to the priest for a wave-offering. Other fruits still remain to be gathered; but the essential and substantial results of the harvest are assured. So likewise, after heaven itself is made certain, there are higher and lower degrees of life within it. One who stands on the border of the promised land, may see the "mountains round about Jerusalem" rising in the distance, and may know that there are abodes of deeper peace and higher happiness than can be found in the home which he, perhaps, has chosen for himself in the Jordan valley, or by the blue waters of Gennesaret. The

Lord's people, like the children of Israel, dwell here and there throughout the heavenly country, some in the high lands, some in the low, some in the centre, some in the circumference, each one content with his own place, and envying not the lot of another.

The feast of Pentecost closed the period which began with the waving of the sheaf. The interval between the two ceremonies was constantly occupied in harvesting the grain of every kind, and was undoubtedly the busiest part of the whole year. Accordingly it represented the active appropriation and reception of the good which the grain denotes. It was not lawful, even if it were possible, for the Israelite, before that period commenced, to eat and enjoy any of the fruit of the year's toil. But he might freely enjoy it during its continuance, and afterwards. It was a time of useful and productive labor, but not yet of that perfect rest which follows labor. It signifies the acquisition of good by means of truth, or the gradual implantation of truth in good. While man is in this state, he is in the effort to live according to the truth which he possesses, and to make it the means of gathering a heavenly harvest of good affections, as the reaper puts forth his sickle, and garners his sheaves. This being done, he acknowledges the Lord and the Lord's life in his work, by waving the loaves before the altar. That is to say, the good which he has is vivified, or made living, by the sincere belief and confession that it is from the Lord, and not from himself.

Beyond this, there is but one stage attainable by man, and that is a settled and permanent state in which he does good, not from a principle of obedience to the truth, but from a love of the good itself. The plough and sickle are laid aside; the olive, vine, and fig-tree have yielded their noble fruit; and he rests from his labors. Not that he ceases to perform loving services for others; this will become more and more habitual with him, in proportion as he becomes more and more like his Heavenly Father. But there is no self-compulsion, nothing laborious, in what he does: it is the spon-

taneous expression of his regenerated nature. In this sense his life is an eternal Sabbath. He keeps his feast of ingathering at the year's end. He does not eat it in haste, with his loins girded, his shoes on his feet, and his staff in his hand, as was the case at the Passover, but abides quietly in booths or tents; whence also the feast is called the Feast of Tabernacles. The habit of dwelling in tents, and especially of worshipping the Lord in them, had come down to the children of Israel from the earliest times, and was invested with peculiar sanctity. During their journey in the wilderness they dwelt in tents, and their house of worship was the tabernacle. Encamping in one place after another, according to their tribes, with the sacred tabernacle in their midst, they presented a beautiful picture of the order of heaven, causing the reluctant Balaam to exclaim, "How goodly are thy tents, O Jacob, thy tabernacles, O Israel." The same heavenly order was represented ever after by the assembling of all the males in one place, and dwelling seven days in tents, at the last of their great annual festivals. Joy, gratitude, and loving dependence on the Lord, are signified by the fruit, the palm-branches, and the other boughs which they carried in their hands.

The "three times in a year" when all the males appeared before the Lord, are clearly expressive of fulness and completeness. They image the fact that the Lord is always present with us, and that we should ever live in the full consciousness of His presence. We must at no time stand before Him empty. All visible worship of Him must be performed by means of the truth of faith and of doctrine, however much or little it is joined to the good of life; and for this reason the commandment was that the *males* should appear before Him. For, of the two grand principles of being, which are everywhere reflected from Him who is love itself and wisdom itself, truth, or what pertains to the understanding, is, in its outward form and manifestation, masculine, while good, or what pertains to the will, is feminine. Worship is genuine, according as it gives expression to good,

as well as truth. But the truth is the thing which is seen: the good is only felt. It shrinks from observation, and seeks to be known only as something adjoined to, and included in, the truth. Hence, as was said, on account of this necessary prominence of truth in the visible things of the Church, all the males, and no others, were directed to appear three times in a year, in the place which the Lord should choose. They came, not for themselves alone, but for their wives, children, and households. The whole of Israel was represented by them. So too, whatever good and innocent affections the Lord may have implanted in our minds, depend upon the truth to give them form and utterance.

Not empty-handed must any one appear before the Lord his God. By sacrifices and offerings, by gifts of first-fruits, and by tithes, the children of Israel gave tangible proofs of their relation to Jehovah. These actions signified that all they had was received from Him, and belonged to Him alone. Thus they conformed to the command, "Every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee."

And shall not we who desire to be the spiritual successors of the Israelites, to follow them through the wilderness to a higher and more enduring Canaan, to keep in a deep sense the things which are contained in their law, — shall not we also thank Him in every suitable way for all His benefits toward us? Words alone will not suffice; for they are nothing without the feelings and thoughts which fill them. Nor will mere feelings and thoughts be of any avail; for they are wholly false and hypocritical, unless they seek to flow out into corresponding deeds. It is impossible for us to make a true acknowledgment of the Lord, without placing all our possessions and all our faculties at His service, as belonging to Him, not to ourselves, yet held by us in trust for Him. Numberless are the blessings, both spiritual and natural, which He showers upon us. But the natural are as nothing in comparison with the spiritual. What is temporal exists only for the sake of what is eternal. Our life on

earth is worse than useless, unless it prepares us for life in heaven. Our natural harvests are utterly wasted, unless they are the harbingers of the spiritual harvest, in that eternal year which will always be distinguished by its three great feasts — the feast of unleavened bread, the feast of weeks, and the feast of tabernacles — at all of which every man gives as he is able, according to the blessing which he has received from the Lord his God; and none appear before Him empty.

HOW ARE MIRACLES TO BE EXPLAINED IN THE LIGHT OF NATURAL SCIENCE?

My first observation is, that they are not to be explained, and that they cannot be explained, in the light of mere natural science.

Natural science takes cognizance of only natural laws, the laws ordinarily observable by the natural senses and faculties in the material world.

But these laws, as the Church reveals to us, are interpenetrated by higher laws, — laws of the spiritual world. And these laws, both those of the natural world and those of the spiritual world, are not independent existences, but they derive their being from the Lord, whose Divine Wisdom, filled with Divine Love, is Law Itself, is above and within all other forms of law, and gives them their forms, and their life.

There is an idea entertained very extensively, even by persons regarded as among the most intelligent, that there is something apart from the Divine Being, which is called *the nature of things*.

This appeared in a recent discourse of Rev. Joseph Cook, in the Tremont Temple in Boston. He represents *the nature of things* as something distinct from the Divine will, but says that the Divine will is in agreement with it, — in a sense, however, I think, which involves the subjection of the Divine to it.

Bushnell, in one of his works, assumes the same idea as true. It is most evident that they cannot but have a very imperfect and obscure perception of the nature of the Divine Being, who assume that there is something above and before Him, to which he is subject. As if all law, and all order, had not their essential existence and origin in Him.

The action and operation of the Divine Love and Wisdom are not controlled by laws in nature, or laws in spirit. These laws are all mere agencies used entirely in subordination to the Divine purpose, which is always the best good of heaven and earth, angels and men. No law of the spiritual world or of the natural world ever stands in the way of the Lord's doing the greatest good to His creatures.

It is sometimes the case that the best good of angels and men requires that laws of the spiritual world not ordinarily operating, at least apparently, in the natural world, should come into action here.

For example, the condition of things in heaven and earth at the period of the wanderings of Israel in the wilderness was such that it was good, that it conduced to the well-being of angels and men by effecting a needed conjunction between them, for Israel to be provided with a portion, at least, of their food as the angels are. "Man did eat angels' food." That is, what corresponds to the spiritual food of the spiritual Church, manna, was given to Israel immediately by correspondence.

In explaining the Lord's miracles of feeding five thousand men, besides women and children, with five loaves and two fishes, and the four thousand with seven loaves and a few fishes, Swedenborg says, —

"This miracle was performed because the Lord had before been teaching them, and they received and appropriated to themselves His doctrine. This was what they spiritually ate; whence the natural eating followed, namely, flowed in with them out of heaven, as the manna with the sons of Israel, themselves not knowing; for, *at the will of the Lord, spiritual food, which is also real food, but only for spirits*

and angels, is turned into natural food, in like manner as it was turned into manna with the sons of Israel every morning. — A. E., n. 617.

Here in this particular instance the natural law of the production of vegetable food by growth from the seed was set aside, and this food was immediately produced by correspondence with that in the angels to which manna corresponds.

The same law of the spiritual world operated as really, if, indeed, less conspicuously, in the whole history of Israel. If they were obedient, they had the refreshing rains and dews, and their fields and their flocks prospered. If they were disobedient, the heavens were unpropitious, they suffered from drought, barrenness, wild beasts, and diseases.

As the Lord rules, as His wisdom filled with Divine Love interpenetrates all laws in both worlds, they always take a form of action such as the best good of all requires.

When the state of things in His kingdom requires that effects in the natural world should be immediately produced by correspondence, as they were particularly in the Ancient Church, and afterwards, in a somewhat modified form, in Israel, and in the early Christian Church, then what are called miracles are wrought. But when such form of action is not useful, and when it would be injurious, there miracles do not occur.

When miracles would be useful, then there is, by the Divine mercy, brought about such a condition of things in heaven and earth, and such a relation between them, that miracles result. And when the condition of angels and men is such that a state better than any which can result from miracles is possible — a state of more interior consociation of men with angels, and of fuller conjunction with the Lord — a state which miracles would hinder rather than help — then there is, by the Divine mercy, such an ordering of things in both worlds as conduces to this higher good.

We know, for example, that miracles do not exist now, because they would be hurtful; the Divine wisdom of the

Lord's infinite love so orders all the spiritual and natural agencies that miracles do not result; and so orders them that that interior reception, which is so much better than any effect which miracles can produce, and which miracles tend to hinder, may be promoted in the highest degree.

That state of the world has now dawned in which a new covenant is made with the Church, — in which the Lord can put His law in the inward parts of men, and write it on their hearts. That is, there is a capacity in man now, which is continually on the increase, to see that truth is truth, and to receive it because it is truth. This is an inward conviction, and an inward reception, while the tendency of miracles is to an outward conviction and reception, the blessing of which, if it is a blessing at all, falls indefinitely short of the interior one, which writes the law upon the heart.

The conclusion then is, that miracles cannot be explained in the light of mere science, and that to understand them, science must come humbly to the truth of the Church, — to the light of religion.

HEAVEN.

Much as has been said, in Boston, during the past months, about heaven, and great as has been the excitement, fervent the prayers, urgent the appeals, and intense the feelings of the congregated thousands, concerning the necessity and importance of being prepared for that heaven; yet that necessity has not been over-estimated, nor the importance, in the least, magnified. For human language is too indefinite, and human zeal too feeble, to augment the great object of man's existence, and the way that object may be most properly consummated and heaven realized.

For heaven is, in reality, everything that is truly enjoyable or satisfactory to the rational mind. Without it men cannot enjoy real peace, and good-will, either in this world or the other. For the primary elements of heaven are goodness and truth. He who has these principles united in him

has heaven there. For heaven is a state of happiness resulting from the love and union of goodness and truth. While hell is a state of unhappiness, resulting from the love of evil and falsity.

Therefore, he who finds heaven, must find it in himself. For the Lord told the inquirer that "the kingdom of God cometh not with observation; neither shall they say Lo here, or lo there; for behold the kingdom of God is within you." God's qualities loved, are heaven in the soul. Therefore, to see the heavenly way, we need rational views of God's qualities. The first two great essentials of the Divine Being are goodness and truth. His love is His goodness in action; His wisdom is His truth in action; and His spirit is the proceeding power of His goodness and truth. These three Divine essentials constitute the will, the understanding, and the activity of the one infinite mind — one God in one person — who "dwelleth, in all the fulness of the Godhead bodily," in Jesus Christ — the Divine and glorified humanity — wherein He has come down to us for our salvation. And in this coming He has made the heavenly way so plain, that "the wayfaring men, though fools, shall not err therein." For wayfaring men are those who are going in the way of the commandments, and see their own wisdom to be foolishness, and therefore rely upon God's Word.

And now, from a knowledge of goodness and truth, as the two great elements of the Divine mind, thus brought down to us by their own Holy Spirit, we have before us a rational view of what heaven is, where it is, and how it is to be obtained. For as goodness and truth are inseparably one in the Divine mind, so, in order for men to have God's image, these elements must be united in their minds. God is always ready to give to men these elements whenever they will receive them.

Where these elements do not exist in harmony in human minds, there is no heaven there. The leading elements of any human mind are either goodness and truth, or evil and

falsity. In God, goodness and truth are always united. In man, they are united only by regeneration. Their union in man gives him peace. Without it his mind is like a troubled sea. With that union he loves the truth, and tells it.

Hence we may see that the life and happiness of heaven, in a society, is in the union of goodness and truth in each of the members individually, and between them all mutually. Hence we may see that the happiness of heaven is in the union of minds, and that, before the several minds can be mutually united, there must be a union of goodness and truth in each mind. A house divided against itself, cannot be harmoniously united with any other.

In order for men to obtain this goodness and truth, and have them united in each of their minds, they must individually see their evils, repent of them, resist and control their actions, and obey the truth of the Law, which shows them their evils until they love that truth, looking to the Lord for help. And when they individually love the truth for its own sake, goodness in their wills is united with the truth in their understandings. Minds thus united in themselves, may be united into a society by the eternal elements of God Himself. In this way, and in no other, can heaven be established in any soul, or in any people. Such a people cannot be unkind nor untrue, for they love goodness and truth, and hate evil and falsity. Such a society on earth would have heaven in its midst.

Now all this is clearly biblical, and perfectly reasonable. Indeed it is self-evident truth. For what is there that can unite minds, and harmonize thoughts and feelings? It must be something in the minds that can come together in mutual love. And what else, than goodness and truth, can minds have in them that can thus bring them together? Surely nothing.

When the truth of the commandments comes to the anxiously inquiring soul, showing him his evils, and he, in the power of that truth, repents of the evils, and resists their

action, looking to the Lord for help, the truth comes down, as good seed, into the soil of a contrite heart. But it does not then regenerate him. Nor can it give him heaven until it springs up, and grows to maturity, bearing the fruits of love to God, and good-will to men. And this requires long and careful cultivation of the heart, keeping down the thorns and thistles of selfishness and deception, and uprooting every vicious propensity, through the accepted Spirit of the Lord. For, "So is the kingdom of God, as if a man should cast seed into the ground," and it springeth up, and bringeth forth, "first the blade, then the ear, and after that, the full corn in the ear." And how this is done, the Lord very simply and definitely teaches, saying, "If ye would enter into life, keep the commandments." "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

When men see and embrace this rational and practical truth of the Holy Word, they will not teach, nor believe it possible, that sinners can be prepared for heaven during a few weeks of revival meetings; nor by the imputation of Christ's righteousness, put on as a cloak to cover up their sins. But they will see that they must be saved by the Lord's righteousness, wrought in them by repentance and a godly life, through a "faith that worketh by love, and purifieth the heart;" first making "clean the inside of the cup and platter, that the outside may be clean also;" and this by a daily life according to the commandments. But we should be thankful for the good that may be effected by "revivals." People need waking up to a more lively sense of the importance of a clean heart, and a right spirit. And many, if rightly instructed, may become deeply sensible of the absolute necessity of becoming more honest, more affectionate, more virtuous, and heavenly, before they can favorably pass the final judgment; and they may firmly resolve, in dependence upon the Lord, to resist all temptations to sin, and faithfully keep the commandments. Thus they may have a fervid and

honest change of purpose, which is real conversion. But let them not be deceived with the fallacious hope that it is regeneration, or preparation for heaven. For they have yet the whole warfare to pass through, against their evils and evil influences, and their regeneration will not be complete, nor their preparation for heaven fully made, until the last foe is conquered.

In this warfare, the Lord will be with them in every battle, will be their strength and their shield, and give them the victory. But they themselves must, at the same time, manfully and decidedly fight, or no victory will be gained. For we are not machines, and cannot "love what God loves," with any other will than our own; and that will must be cleansed from its selfishness, and be vivified by the Spirit of the Lord, through the exercise of its own freedom; and thus possess goodness from the Lord, freely received, and freely loved, and freely exercised in loving God and the neighbor.

THE SEXUALITY OF PLANTS.

Among the occasional errors supposed by some to have been made by Swedenborg in his theological writings, one of the most remarkable, and as it has been thought, obvious, is his very positive statement respecting the scientific doctrine of the sexuality of plants. The subject is one of considerable interest in itself — apart from its bearing on any question of Swedenborg's credibility — both as a question of scientific fact and analogy, and of spiritual correspondence; and although at different times it has been a matter of inquiry and discussion in our periodicals, it does not appear that the subject has been exhausted. At least, the occasional recurrence of it indicates that there are those whose minds are not yet satisfied.

The phenomena of the vegetable kingdom, which led to the conclusion that there is a distinction of sex among plants,

were not first observed since Swedenborg's time; nor is the doctrine itself, of vegetable sexuality, of later origin. Both the facts and the theory are old. The facts are, that, at least, with the more highly organized plants, there are two separate classes of organs, the co-operation of which is necessary to the formation of seed, for their reproduction; that with a comparatively few plants these organs are in separate individuals; with more they are in separate flowers, on the same individual; and with a still greater number the two classes of organs exist together in the same flower. The duality of *function* has been found to exist even among most of the cryptogamous, or flowerless, plants, — and it must exist with all, on principles which New-Church philosophy clearly explains.

At a very early age it was observed of certain plants, as of the date palm, that two different forms of individuals appear, only one of which bears seed. It was also observed that the seeds of the one would not mature, unless the other grew and blossomed simultaneously in its vicinity. This duality of function, in some of the subjects of the vegetable kingdom, was observed and adverted to by Theophrastus, so long ago as 320 years before the Christian Era. It was distinctly alluded to by Pliny, and other ancient writers, afterwards. As centuries elapsed facts accumulated, until at length the celebrated Linnæus, a countryman and cotemporary of Swedenborg, gathered up the scattered fragments of science, and roughly constructed what is known as the Sexual System of botany.

Now these facts Swedenborg was neither ignorant of, nor does he anywhere deny them. In general terms he affirms them. (C. L. 222.) What he denies, is the scientific doctrine founded on them, — that is, the theory and analogy of them. His most explicit declaration on the subject (T. C. R. n. 585) makes pointed reference to the teaching of "many of the learned," the freshest and foremost of whom was Linnæus; and was made, undoubtedly, in full view of the *facts*, their false analogy of which only he denies. He says :—

"It has been held by many of the learned, that the acts of vegetation (*vegetationes*), not only of trees, but also of all shrubs, correspond to those of human prolification. By way of conclusion, I will therefore add something on this subject: — There are not two sexes among trees, and all the other subjects of the vegetable kingdom, a male and a female, but every subject there is male; the earth alone, or ground, is the common mother, and is thus, as it were, the female. For it receives the seeds of all plants; opens them; carries them as it were in the womb, and at the same time nourishes and brings them forth, — that is, ushers them into the light of day; and afterwards clothes, and sustains them."

While, on the one hand, it is clear that, in this so deliberate and formal denial of the common doctrine of vegetable sexuality, Swedenborg disputes no *fact* of science; on the other hand, in the rest of the paragraph taken in connection with the preceding, he presents very strong rational considerations in support of what he declares to be the true analogy and significance of the facts; and he confirms the doctrine that the earth alone is the common mother, by reference to its correspondence in the Word. He says: —

"That the earth is the common mother may also be spiritually illustrated; and is illustrated, by the fact that in the Word the earth signifies the church, and the church is the common mother [of her members], as she is also called in the Word." — (*Ibid.*)

The rational ground of correspondence is use, or function. That the earth performs such a maternal function, is clearly a fact; and this fact is the basis of its correspondence and significance in the Word. Numerous passages might be adduced from the writings, to show that it is in its character of common mother that the earth corresponds to the Church.

So likewise may the doctrine, that the functional character of the subjects of the vegetable kingdom is male, be established by reference to their universal correspondence in the Word, as revealed in the writings. To take a single example: —

"In general, a garden corresponds to heaven, *in respect to intelligence and wisdom*, and on this account heaven is called, in the Word, the garden of God, and paradise, and man, a heavenly paradise. The trees, according to their species, correspond to *perceptions and knowledges* of good and truth, whence come intelligence and wisdom." (H. H. n. 111.)

But let us look at the relative functions of the vegetable kingdom, and the earth, in the matter of reproduction. The vegetable kingdom, like the male of animals, produces only seed. If there are actually two sexes in that kingdom, there should be one class of individuals that bring forth young plants, or, at least, what is equivalent to the egg. But the duality of function, which is observable in the subjects of the vegetable kingdom, is only for the production of seed. A similar duality of function, according to our author, exists in the male of animals, for the same purpose,—and this is the true analogy of the dual function of plants, which has been called sexual. He says: — "The human seed is conceived in the understanding, and formed in the will." (T. C. R. n. 584.) Again, the seed of the male fructifies the female; so the seed of plants fructifies the earth. The seed of the male contains the soul, while the body or form is from the female (T. C. R. n. 103); so the vegetative soul or essence of the plant is in the seed, while the body or form is from the earth.

It has been held — and the idea seems plausible at first sight — that the seeds of plants are equivalent to the eggs of oviparous animals; but a careful consideration of all the elements of the problem will show that this is not the case. The egg, containing within itself, as it does, both the paternal and the maternal elements of organization, will develop into the perfect animal, simply by a favorable temperature. It contains within it all that is necessary to the organization of the animal. This is a well-known fact, and it is attested by our author, as follows: —

"In the egg lies concealed the rudiment of a new bird,

encompassed with every element necessary to the formation of the fœtus, fromits beginnings in the head to the full formation of all things of the body." — A. E. n. 1198.

It is not so with the seeds of plants. They have not within them all the elements necessary to the organization of the plant. The paternal is there, but not the maternal. They must therefore, like the seed of the male, be implanted in the womb of the earth; and the earth, like the mother, actually contributes of her purest essences to the development of the seed, causing it to germinate, as Swedenborg goes on to explain, in connection with his teachings on this subject: —

"The earth or ground has the power of entering into the inmost of the seed, even to its prolific essence, and of evolving and circulating it; because every little particle of dust or mould exhales from its essence a subtle something, as an effluvium, which penetrates. This is effected by the active force of heat from the spiritual world." (T. C. R. n. 585.) Again, "There is a manifold sphere about all the dust of the earth; from which sphere the inmost of every seed is impregnated, and its prolific principle vegetates. Without such exhalation from every particle of the earth there would be no beginning of germination, and hence no continuance of it." — *Ibid*, n. 499.

The fact that water, or moisture, will cause seeds to germinate, and that some seeds will grow in water, or in air, without striking their roots into the ground, is no valid objection, of course; because water and air themselves are of the earth, and, moreover, are always more or less impregnated, by solution and exhalation, with other earthly substances, from the essence of which this necessary subtle sphere may emanate and impregnate the seed.

To follow this beautiful analogy still further, it is remarkable that the first thing formed from the germination of the seed is a little root, by which the embryo plant becomes attached to its mother earth, and through which it afterwards receives of the grosser essences of the earth, for its

formation and further development. So, in a manner strikingly analogous, the embryo animal becomes attached to its mother in the womb; and through the means of this attachment it afterwards receives of the grosser essences of her body, for its further formation and development. It thus appears that the embryo plant in the womb of the earth passes through stages analogous to conception, gestation, and finally parturition, when, in the fulness of its time, the infant plant is ushered forth into the open day.

All this analogy is necessary to, and is involved in the correspondence of man to a tree, which is so common in the Word, and in that of the regeneration of man to the growth of a plant from its seed, — "*First the blade, then the ear; after that the full corn in the ear.*"

A SUPPOSED MISTAKE OF SWEDENBORG.

In the continuation concerning the Last Judgment, No. 60, Swedenborg speaks of Louis 14th, and the number concludes thus: —

"I saw him as if descending by steps; and, after he descended, I heard him saying that he seemed to himself as if he were at Versailles, and then there was silence for about half an hour; which having passed, he said that he had spoken with his (great) grandson the King of France (Louis 15th), concerning the Bull Unigenitus, that he should desist from his former design and not accept it, because it would be detrimental to the French nation. He said that he had insinuated this into his thought profoundly. This occurred in the year 1759, on the 13th December, about the eighth hour of the evening."

There has always been a difficulty about this statement of Swedenborg, because this Bull was issued by the Pope at the urgent instance of Louis 14th, and by him enforced as law in France, forty-six years before he gave this advice to his

successor. Mr. White, in his Life of Swedenborg, Vol. II., p. 449, cites the passage, and says in a note to it, "Swedenborg seems to be in a maze here; the Bull Unigenitus against the Jansenists was issued by Clement 11th in 1713; Louis did not die till 1715. The Bull was therefore promulgated in his own reign."

An investigation of the facts of history shows that they are in exact accordance with Swedenborg's statement. The "maze" is not his.*

Jansenius, a Dutch theologian and a Catholic, attempted a reform in the church to which he belonged. His doctrines concerning grace, election, predestination and the like, were founded upon the writings of Saint Augustine, and were similar to those of Luther and Calvin, and opposed to the doctrine of meritorious works, as held by the Catholics generally, and especially by the Jesuits. Jansenius died in 1638; but his views were adopted widely, and they who held them were called Jansenists. They, without leaving the Catholic church, resisted the claims to an absolute supremacy of the papacy and the priests. Of course, they were violently opposed, especially by the Jesuits. In 1660, Louis 14th, who was much under the influence of the Jesuits, declared at a national assembly of the clergy that he regarded it as his religious duty to exterminate Jansenism. But in despite of his efforts Jansenism grew.

The conflict between these parties was intensified when one Quesnel published a work on the New Testament which was decidedly Jansenist, and became very popular. The Jesuits attacked it, and Louis 14th induced Clement 11th to issue the Bull Unigenitus, which was so called like other Bulls or papal decrees, from its first word. This Bull condemned Quesnel's book, and declared that it contained one

* In making this investigation I have consulted many authorities. The most important of them are Sismondi's History of France, Lacretelle's History of France in the 18th century, and De Tocqueville's reign of Louis 15th. The fullest detail of the circumstances will be found in the work first named.

hundred and one false and heretical propositions. It was issued in 1713, and as a large portion of the French clergy and people, Cardinal Noailles, Archbishop of Paris, among them, resisted the Bull, a further papal decree was issued in 1718, which threatened all who would not submit unconditionally, with excommunication. These measures quieted the conflict for a time, as all the parties were, or professed to be, Catholics. Still it existed, and manifested itself from time to time, and the number of Jansenists increased. Many men of rank and influence adopted their views, and many who did not care about doctrine or belief of any kind, but who hated and feared the Jesuits and the claims of the Roman church, sided with the Jansenists. The parliaments of France generally, and that of Paris in especial, constantly resisted, as well as they could, the decrees against Jansenism. But in 1730, Louis 15th, by royal decree, enforced the Bull as a law of his kingdom, and again the conflict was quieted for some time.

It seemed, however, as if in any period of quiet Jansenism prospered; and Beaumont, Archbishop of Paris, who detested Jansenism, revived the conflict, and, in 1752, ordered the priests of his diocese to refuse the sacraments and the rites of sepulture to all who favored Jansenism. This persecution was carried out, and caused tumults and a general excitement. There was no national parliament in France as there was in England, but every province had its own parliament, and that of Paris was the most powerful and important. A royal edict came into full force as law only when it was registered by the parliaments. They profited by this necessity, and sometimes refused or delayed to register a royal edict. Then, as a final measure, and the most solemn act of supreme sovereignty, the king held what was called a "lit de justice," or "bed of justice." To do this he went in state with his guards and his principal ministers and nobility to the parliament, and expressly ordered them to register the edict. They could no longer refuse, and the edict was registered and acquired the full force of law. It

was in this way that the power of the King of France before the Revolution became despotic.

The conflict between Jansenism and the Jesuits continued, and it turned upon the Bull Unigenitus, because that Bull aimed at crushing Jansenism and sustaining the Jesuits. It was however, in fact, a conflict between all who endeavored in any way to reform the Catholic church and limit the power of the papacy, on the one hand, and on the other all who strove to make the papacy absolute, and to strengthen the priesthood; and of this party, the Jesuits were and are the head and the right arm.

In 1753–4–5, the parliament of Paris exerted itself earnestly against the Jesuits and against the Bull Unigenitus, and were strongly sustained. Then the King Louis 15th interposed to save them. On the 13th day of December, 1756, he held a solemn "bed of justice," like that described above, and compelled the parliament to register an edict consisting of three divisions. The first of these commanded unconditional respect for and submission to the Bull Unigenitus. The other two related to the finances of the kingdom. This edict produced great excitement. The conflict continued to rage through 1757–8–9. How was it to end?

In 1760, the great question was, What course would the king pursue? In 1713, his great-grandfather, Louis 14th, had promulgated the Bull which sought to crush Jansenism. In 1730, Louis 15th, by a royal decree, enforced the same Bull. In 1756, he had again exerted his sovereign power in favor of the Bull and of the Jesuits. What did he do in 1760, the year following the event which Swedenborg narrates? *Nothing at all.* The Jesuits found themselves deprived of the royal support. The hostility against them increased exceedingly. Louis 15th either sympathized with it or yielded to it, and in 1764, he expelled from France the Jesuits whom he had so much favored and so often sustained.

How is this entire change in the conduct of Louis 15th to be accounted for? History gives no sufficient reason. Swe-

denborg's statement of what occurred to Louis 15th, in the end of 1759, suggests a sufficient reason. It explains what is otherwise inexplicable, and comes just at the time required to make it account for the fact.

Another circumstance belongs to this case, which, aside from the specific question as to this narrative, is instructive in reference to the relation which Swedenborg's diary bears to his published works.

The "Continuation concerning the Last Judgment," from which is quoted the passage in the beginning of this paper, was published by Swedenborg in 1763. It says that Louis 14th advised Louis 15th "illam non acceptaret," or that he should not "accept" the Bull. This is not an appropriate word. The Bull had already been "accepted," as we may say, by royal authority three times. Now, if we turn to No. 5980 of the Diary, we find what may be called the original entry of this event, made when it occurred. What is the language here? "Et hortaretur eum variis quod *desisteret* a Bulla Unigeniti," or, "and exhorted him by various (arguments) that he should *desist from* the Bull Unigenitus;" and this is precisely what Louis 15th did. In 1730, he had by royal act enforced that Bull. In 1756, he did this for the second time. In 1759 and 1760 there was just as much reason for doing this as there ever had been. In 1759, Louis 14th exhorted him to desist from it; and he never enforced or favored it again. Three years before this advice was given, Louis 15th for the second time exerted his royal authority to enforce the Bull. The controversy again grew violent. He received his ancestor's advice to "desist" from enforcing the Bull. He followed this advice exactly. He let the Bull alone; he opposed Jansenism no more; he favored the Jesuits no more; and, in less than four years from the time the advice was given, he expelled the Jesuits from France. If good advice was ever needed, and was ever effectual, it was in this case.

Swedenborg gives the date of the entry in his Diary at the head of the statement, as well as at its close. At that time

he could have known, historically, only what everybody knew about the Bull; namely, that it had been issued in 1713, and twice afterwards enforced as law in France, by Louis 15th. The controversy was going on. What possible reason could Swedenborg have had, in 1759, to anticipate an entire change of front on the part of Louis 15th? What else could have suggested to him the strange and otherwise inexplicable statement, which he then recorded in his Diary, *but the fact itself?*

GEORGE ELIOT.

The influence of prose fiction in the literature of the present day is one of the tritest of themes. How far it has displaced every other form of imaginative writing — how extensively it is read, almost even to the exclusion of more solid and useful matter — are points well known and understood. At this age of the world, when, beyond comparison with any other, the thoughts of men are widely diffused by books, it seems singular that light literature, so called, should constitute such an enormous proportion of all voluntary reading.

In this, as in other departments of human activity, demand creates supply. The quality of the demand also determines that of the supply; and while, as a consequence, there is a vast amount of trash included under the general name of novels, it is also true that the best taste is provided for, as well as the worst. When the foremost writers of the nineteenth century shall be summed up by the impartial critics of the future, we cannot doubt that the novelists will stand first among them. Many of our poets are respectable, but none are great. It would be difficult to mention any real addition which they have made to the fund of human thought. Since the year 1800, dramatic literature has received, in the English language at least, few, if any, memorable accessions. But the characters which live in the pages of

the best novelists are new and distinct creations. They are surely destined to a long-enduring, if not an immortal, fame.

It is, perhaps, too early to attempt any final comparison of our leading writers of prose fiction. Contemporary judgments are, in the nature of things, uncertain and fallible; for, in order to form a just estimate of any author, we must stand apart from the age in which he lived, and consider how deep and permanent an influence he exerted upon it. This, it is difficult, if not impossible to do, with respect to the period to which we ourselves belong, and whose prevailing atmosphere we continually breathe.

But in studying an author as marked and individual as the one who forms the subject of this article, the attentive reader cannot fail to be impressed by certain characteristics which throw light on the epoch in which we live, by the very fact of their so complete development. I have just finished a careful perusal of "Daniel Deronda," George Eliot's latest work; and I rise from it with an overwhelming conviction, not only that such a book could not have been written a hundred years ago, but that, if written, it would have found few, if any, to read it. It shows a wonderful advance in the mental condition of the reading public as well as of those who minister to their entertainment and instruction.

That a book like "Daniel Deronda" should have been written by a woman, is one of the most remarkable facts in relation to it. No general conclusion can, in my judgment, be drawn as to the ordinary bent and capacity of the feminine mind, from an example so obviously exceptional. Intellectually, George Eliot is one among a hundred thousand, whether male or female. Edwin P. Whipple says of her in the January number of the *North American Review*, in terms which hardly savor of extravagance, "Leaving out of view the peculiar powers which make the great novelist, and fastening our attention on the understanding alone, it is obvious that George Eliot might hold in one corner of her broad

brain all that portion of Scott's intellect which dealt with the philosophy of history as distinguished from its picturesqueness; in another corner, all that part of the intellect of Dickens which, in dealing with political economy, was prone to substitute benevolent sentiments for inexorable laws; and in still another corner, all that portion of the intellect of Thackeray which penetrated beneath the social shams he pitilessly satirized to the principles which make society possible. It is difficult to conceive of either of these eminent masters of characterization as adequately treating any subject requiring great powers of analysis and generalization; but a thoroughly reasoned treatise on ethics, politics, social science, or the philosophy of history, from the pen of George Eliot, would excite no surprise at all, as her intellect is plainly competent to such a task." Doubtless at the very heart of her works are those peculiar characteristics which form part and parcel of every feminine nature; yet it seems hardly probable that if her sex were unknown, it would have been detected from any analysis of what she has written.

But let us pass from these matters of a personal nature to some of those broader and more general considerations which may be reasonably presumed to possess a greater degree of interest for the New-Church reader.

The most remarkable feature of George Eliot's novels is their deep and subtle insight into character. There is no lack of incident in them; but incident is wholly subservient to the studied presentation of motives, of inward temptation and conflict, of desires and opinions traced to their legitimate effects through the complicated web of circumstances. Each personage is, therefore, an artistic study as sharply defined as any face which a painter ever sketched to serve as his ideal in some grand historical or allegorical picture.

Herein we see a striking illustration of a tendency which can easily be traced in English prose fiction from its beginning. There has been a growing disposition on the part of

authors to deal with human character in its interior aspect and relations. The novelists of the last century, such as Smollett, Sterne, and Fielding, seem to us simply astonishing in their externalism. When we consider the grossness and sensuality of their pages, as reflecting the taste and condition of the age, it is easy to believe that the time of the Last Judgment had come. Knowing that that event was consummated in the year 1757 in the spiritual world, we can understand why there should be thenceforward so manifest a progression towards the deeper things of thought and life. Mere tales of adventure have had their day. Even the facts of history must be taken at the hands of modern historians seasoned with a liberal sprinkling of its philosophy. And this marked tendency to look beneath the surface of events to their hidden causes has found among novelists its most conspicuous example thus far in George Eliot. Let us endeavor to illustrate this point by some brief references to her latest work.

Daniel Deronda is a young man, whose first distinct knowledge of himself finds him living with all the privileges of a son, in the house of an English nobleman, Sir Hugo Mallinger. Receiving all the advantages of a liberal education, and of intercourse with the most refined society, he is yet harassed by the lack of a definite purpose in life; and his embarrassment, or want of decision, is increased by his ignorance of his parentage. On this point he feels a degree of delicacy (quite natural under the circumstances, as they are unfolded,) which forbids his making direct inquiries of his kind guardian. Amiable in disposition, attractive in person and manners, resting under no outward necessity of daily labor, feeling aloof from the ordinary sympathies of men on account of the mystery of his birth, — how shall he acquire objects and pursuits in life which satisfy his ardent nature? Such is the problem which the author undertakes to solve respecting him. That she does not solve it to the satisfaction of most of her readers, is an undoubted fact; but the process of its solution is on that account none the

less interesting and suggestive. Blood proves itself thicker than water. Hereditary instinct, joined with concurrent events, brings him into close affiliation with his hereditary race; and when at last he discovers that he is a Jew, a load is lifted from his mind, and for the first time he feels the full freedom and happiness of manhood. The result, it must be confessed, is disappointing; but every one will readily imagine that the process by which it is reached involves a most profound study, and subtle analysis, of character.

Many subordinate personages are introduced, which bear a more or less intimate relation to this central figure. One of them, indeed, can hardly be termed subordinate. Gwendolen Harleth, the petted and spoiled child, attempting, as her life's problem, the impossible task of being at once perfectly selfish and perfectly happy, engages the reader's interest more deeply, if not more continuously, than the principal character himself. To her we are indebted for the chief moral lesson of the book. Indulged without restraint by a fond mother, and accustomed to see the entire home circle of sisters and servants yield their wishes to her stronger will, she enters upon womanhood with a general idea that her whole life must, as a matter of course, be a sort of triumphal march of the same kind. She is beautiful, quick-witted, abounding in animal spirits and good-nature, and does not doubt for an instant that the tribute of admiration which she has received from her own limited acquaintance will be gladly paid by the whole world. Adverse circumstances of any kind she regards as quite intolerable, — something which she ought by no means to expect or to put up with. When they come in the shape of poverty, she seeks to evade them by marriage with a wealthy nobleman. Against the promptings of her better nature, and in spite of the knowledge which providentially comes to her of his infamous character, she consents to the evil alliance, trusting that she will be able to make events subservient to her wishes. But here she reckons falsely. Her husband is the very incarnation of cold-blooded selfishness. Instead of ruling him, she becomes

a mere puppet in his hands. The very knowledge which she has of his previous misdeeds is made by him the means of her humiliation and torture. The mental conflict, the remorse, the struggle after duty, the heavy and continuous pall of his odious presence, are all minutely and graphically depicted. When, at last, he dies an accidental death, the reader's relief is almost as genuine as Gwendolen's own, though not accompanied, like hers, with a reactionary flood of self-mistrust, self-accusations and self-reproaches.

These brief allusions may serve as illustrations of the way in which George Eliot uncovers the depths of human experience. With marvellous power she portrays not only the inward workings of individual minds, but the influence of one life over another, affecting it for good or evil, for aid, comfort or discipline. Intellectually, she is without a peer. Morally, she is a wholesome teacher. But here we reach the limit of her range, and her one grave defect. In this last book, and indeed in all her later writings, so far as I can remember, there is not a single touch of religion. Every one of her characters lives or dies, suffers or achieves, without any apparent acknowledgment of the Lord, or dependence on Him. Poor Gwendolen is strengthened by the counsel and sympathy of Deronda, but not once looks to the source whence all help comes. Surely in an author who so constantly carries us to the hidden springs of human action, this is a serious, not to say fatal, omission. No amount of intellectual acumen, or philosophic morality, can atone for it.

May it not be that in this respect also she images the spiritual condition of the age? It would, indeed, appear that literature is hardly less averse than science to form any open alliance with religion. Certain it is, that in the most important literary works of the present day, however profoundly they deal with the facts of human life and experience, God and the Bible are but seldom mentioned. Truly there is still room for elevation and improvement. Great is the progress which we have seen in the past; far greater is that which we are yet to see.

BOOK NOTICES.

Outlines of the Religion and Philosophy of Swedenborg. By Theophilus Parsons. Second edition, revised and enlarged. Boston: Roberts Brothers. 1876. pp. 382.

It has been made by some persons a matter of reproach against the teachings of Swedenborg, that to become acquainted with them one has to read through scores of ponderous volumes, and that, consequently, a religious system based upon them must needs be unfitted for the masses of the people, who cannot, or will not, be students or even readers of so many volumes written in a style without attractions. But the reproach is undeserved. Swedenborg himself appears to have anticipated such an objection, or the difficulty which might be found to exist if the doctrines taught by him were to be found only in extended treatises; and he prepared summaries of the principal doctrines, which are well adapted for the unlearned and the busy man. Thus he wrote the little works on the Doctrine of the Lord, the Sacred Scriptures, Faith and Life, and the Summary Exposition, and lastly, the True Christian Religion, which, with more or less of detail, give expositions of the leading doctrines of the New Church. Still, the want of some book even more adapted for popular use than these compends, has frequently been apparent, and there have been many attempts to present succinctly and clearly, in a single brief book, for the use both of those in and out of the external New Church, a view of the system taught by Swedenborg. Perhaps the most successful of these attempts has been made by Professor Parsons in the work before us. The author brings to the work peculiar fitness for it. A student of the doctrines of Swedenborg for more than half a century, and frequently writing in exposition of them, he is master of a style clear, simple, and attractive; and his ripened thoughts on the great theme which is embraced in the title of his work, clothed in this felicitous style, have been presented to the public in this book.

It has been heretofore too common to separate philosophy entirely from theology; and there are some, who, going to the opposite extreme, would merge theology in philosophy, attempting to evolve a system of religious truth by philosophical methods. Both positions are wrong. Philosophy is, as she has been frequently called, the handmaid of theology, and only useful as such. Our author

unites in the title of his book, religion and philosophy, and he shows how the two go together, and how the doctrines of the New Church make a philosophical religion, and a religious philosophy. "In Swedenborg's mind and purpose," he observes, "religion far outweighed philosophy, as far as they were distinct from each other. Hence it is, that he teaches philosophy only as that is connected with religion. But that connection is so close and constant, that, in teaching and illustrating religious doctrines, he teaches much of philosophy." Swedenborg, it is true, professed, in his early days, something like contempt for metaphysics. He had made, it would seem, acquaintance with the system of Wolf, and through Wolf, possibly even from original sources, with that of Leibnitz. The possibility of a science of metaphysics based upon wide inductions of facts of physics, and of physiology, had presented itself to him as an object to be reached by his earlier studies. But, upon his illumination, all this was abandoned, and thenceforth, all his philosophy is founded upon the central truths of revelation. That there must be a revelation, that we may have both religion and philosophy, our author makes it plainly appear, and that revelation has been progressive, is a conclusion which he shows to be rational. "Revelation has always been progressive, and always limited." Being both progressive and limited, we should expect that when in the course of the ages there was a necessity for new truth there would be a new revelation, the characteristics of which should be, that it "should be not merely new, but so entirely distinct from all that was ever before known, so well adapted to send the mind forward in a new path and found a new beginning, so able to supply new motives and incentives to a new moral and affectional as well as intellectual progress, as to justify and authorize its claims to be a new and Divine revelation." Whether this new revelation will do all this is the true test of its reality, rather than any external manifestation, and thus has the author answered this question as the result of his long and ripened study, thought, and experience: "Those who have made themselves . . . competent to judge of them [the doctrines taught by Swedenborg] believe that they answer questions as old as human thought, which have always been shrouded in darkness; that they give a rational and intelligible explanation of the nature of God and of His Providence in reference to His whole creation and to every part of it, and bring into new light the laws of existence and life, and the duties, destinies, and hopes

of mankind; and that they do one absolutely new thing, in destroying the separation, if not antagonism, between faith and reason, religion and science, basing the whole world of spiritual truth upon the world of natural truth, and opening both to the grasp and to the work of reasonable truth equally."

This is testimony of the most interesting and important character. The truth of it, doubtless, is apparent to all students of Swedenborg's works, but coming from one who has diligently studied and thought upon them for fifty years, we cannot but find our confidence in our own judgment strengthened, and our reliance upon the reality of the new revelation rendered, if possible, firmer by it.

But we need not rest satisfied with this statement, as a mere matter of opinion of one who has taken great pains to arrive at an accurate judgment upon the matter. The writer carefully and fully explains the doctrines for which he claims so much, and shows in the light of reason how just these claims are. Not only is this exposition adapted for the general reader, but those who have acquired some degree of philosophical acumen by a study of the great questions of the day will find much here which will instruct and enlighten them. Appended to the chapter upon "God," in this edition, is a note which gives to this work great philosophical value. It is a criticism upon the position of the "Agnostics," as those persons are called who say "that while there must be a universal Cause, and it was right to call this Cause by the name of God, this God must be essentially and wholly unknowable by man." The answer to this position, which has been defended in many volumes, is contained in this brief note of ten pages. Its conclusion will receive the hearty assent of all religious persons: "Say to him who has lived in the knowledge of God, and in love to Him, until it would be to him utter desolation to have this knowledge darkened and this love proved to have no object, say to him that he is mistaken in believing that he has any just idea of Him, and that it is all a fable and a folly; and you might as well tell him that the sun at noon-day does not give him the heat he feels, and the light he sees, but is only a phantom of a deceived or diseased imagination."

Making the chapter upon "God" the beginning and basis of his exposition, our author carries us through all the chief topics contained in the New-Church doctrines. The book, therefore, presents

in epitome a view of those doctrines more complete than that contained in any similar work with which we are acquainted.

All the chapters are distinguished by aptness in presenting the point to be proved, and in explaining it to the reader, but some of them are peculiarly felicitous in their way of doing these things. If we were asked to point to an example of this, we would particularly select the chapter on "Ownhood," which is a satisfactory explanation of what has been found by many persons to be a perplexing, if not an inexplicable subject. And this explication is of very great importance. The doctrine of Ownhood or Proprium, as Professor Parsons justly remarks, "is fundamental to all truths that relate to Divine Providence." Perhaps, however, that portion of the work which will be the most valuable to most readers, within the Church at least, is the chapter on the Lord. Swedenborg has said that the faith of the New Heaven and the New Church in its universal form is, "that the Lord from eternity, who is Jehovah, came into the world that He might subdue the hells, and glorify His Humanity, that without Him no flesh could have been saved; and that all will be saved who believe in Him." "The incarnation of God the Father, in Jesus Christ," is, therefore, as our author observes, "the central fact of Divine Providence, for which everything that preceded it prepared, and from which everything which follows it proceeds." This central doctrine of the Church receives a full presentation and explication in this work. No receiver of the doctrines of the Church can read it, we believe, without feeling more than ever the truth and the grandeur of the doctrine, nor without becoming firmer grounded in the belief of its Divine origin; and, indeed, it would seem sufficient to carry conviction of its truth to even sceptical minds.

While at first sight the concluding chapter of the book would seem to relate to topics aside from its subject, namely, Marriage, Thought, Instinct, and the "Slow Growth of the New Church," it will be found, nevertheless, to be properly supplemental to it. The chapter is a useful one; and particularly suggestive and timely will be found those portions of it upon Thought and Instinct, for upon a correct apprehension of the difference between them depends the true conception of the difference between man and beast. One who shall correctly understand this subject will run no risk of believing in the development of man from any lower organism.

To this edition the author has appended notes upon several chapters. We have already spoken of one of these valuable notes.

The others are of the same character. They add much to the value of the book, and will be a material help in the understanding of some points, which, without them, would have been felt by some persons, to have been left without sufficient explanation. With them the book has completeness and accuracy.

It would probably be impossible for any book of this kind to be written which should not contain some things about which there is a difference of opinion among New Churchmen, and there are in this book some minor matters upon which some would differ from the author. The book, it will be unnecessary to say, is not claimed to be one of authority, and in the hearty commendation which we give it, we desire not to say that all New Churchmen will agree with every proposition in it; but about its central truths, and its chief statements, there will be among them no dispute or question.

We hope that this book will take, among New Churchmen, that position to which we think it is entitled, the best presentation, namely, of the doctrines of the Church for popular use, and the one best adapted, among collateral books of the Church, to lead persons inquiring about them to a knowledge of those doctrines.

C. H. D.

"'In the Days of Thy Youth.' Sermons on Practical Subjects, Preached at Marlborough College, from 1871 to 1876. By F. W. Farrar, D.D., F.R.S."

The sermons in this volume are interesting to New Churchmen, as examples of the best practical teaching of the Christian Church. Doctrinal subjects are excluded from the book; and we get an imperfect idea of what the author really means by the expression "Salvation by the blood of Christ," which, in substance, occurs several times. The author's treatment of the Word is of the literal kind: he regards it as a noble history, filled, under the Providence of God, with moral and spiritual lessons. He takes his texts largely from the Epistles; and the texts from the genuine books of the Word, he values for their general suggestiveness, without seeing the exact spiritual meaning enfolded in their correspondences. These things are matters of course; and they are not mentioned to find fault with the book; but as precautions lest our hearty praise of the book, for what it is, should seem to imply something more in regard to what it is not.

"Always," the author says, in his last address to the boys, . . . "when I have mounted the steps of this pulpit, the one sole desire of my heart has been to share with you those thoughts which are the bread of life; — to speak to you so that the very youngest little boy might understand; — to make every sermon an influence — infinitesimal it might be, yet real — against the power of temptation; — a warning — ineffectual it might be, yet solemn — against those bad, base spirits which would have troubled the peace of our souls; — a force — insignificant indeed, and yet appreciable — on the side of God."

That this purpose was accomplished, every reader of these earnest, simple, reverent exhortations, will be fully convinced. It is an inestimable privilege which six hundred English boys have had, to listen week after week, for six years, to delineations of their faults and temptations so true and searching, yet so kind; and to such loving and helpful encouragement to pure morality. If, in the New Church, we have the means of opening more truly the deeper things of spiritual life, we all may profit by the development of moral truth and goodness, based upon Christian principle — more full than we are wont to make — of Mr. Farrar's sermons. His sense of the difference between good and evil, in their essence and their consequences, is thoroughly healthy: —

"Let the best-read here find me in all the history of the dead, point to me among all the myriads of the living, but one single man, be he the most gifted, the most successful, the most superior, who has been *satisfied* and *supported* by what earth can give, or who, having eaten the fruits of sin, has not found them venomous and bitter; or, on the other hand, one single man, be he the very poorest and most despised, who, having with his whole soul sought righteousness, has not thereby been *fully* satisfied, infinitely content, — find me, I say, but one permanently happy worldling, but one permanently miserable Christian, and I will admit that Scripture errs." (p. 27.)

"'Guilty happiness!' there is no such thing on earth. Guilty *pleasure* there is; a pleasure short, envenomed, ruinous in proportion to its guilt — the sting of the fondled serpent, the poison in the wine-cup's bitter dregs. But guilty *happiness!* if any of you in the secret thoughts of his heart have ever fancied that there is such a thing, oh, let him dismiss that false fancy now. For guilt and misery indeed walk this world hand in hand; but guilt and happiness cannot coexist. Happy, while the soul within him is full of leprosy; happy, while his whole life is in disharmony with the will of Heaven; happy, while the fire of remorse will ever and anon leap up within him from its unquenched embers, and the

worm of conscience awake from its undying sleep? — no, my brethren, no man can be happy thus. To wander from the safe, the narrow, the holy path of duty and virtue — to seek in forbidden atmospheres a delusive and corroding pleasure — is, alas! to destroy within us not only all true happiness, but even the capacity therefor. . . . To lose the blessing of an innocent heart is to lose all that is virtuous and honorable — all that is lovely and of good report — all that sweetens, all that ennobles, all that illuminates the life. For innocence, and peace, and happiness, are three pearls strung together in the same jewel, and if one be lost, they are lost together, and can never again — never in this world, even for the penitent, even for the forgiven — be recovered in their pristine lustre." (pp. 94, 96.)

And, once more, upon the same subject, he says:

"There is but one form of happiness which can long satisfy the soul which God has made. It is when happiness is not sought at all for its own sake, but comes as the natural law of a noble existence; it is when duty and delight are synonymous and coincident; it is when peace is the reward of faithfulness, not the aim of self-indulgence; it is when gladness is found in the service of others, not in the satisfaction of self; it is when the psalm of life is, "Lo, I come to do Thy will, O my God. I am content to do it; yea, Thy law is within my heart!" . . . "I would ask you then, during these holidays, and indeed always, to bear in mind that *all life is an education.* I use the word not of books, not of science, not of languages; but in its very widest sense, of that wisdom which is far loftier than knowledge, because it is health of mind, and self-content, and well-directed industry, and perfect kindliness. The true education of life — and, for all we know, it may go on even beyond the grave — is never attained until the awful, eternal difference between right and wrong is fully, finally, personally, practically, irrevocably learned. Alas! the experience of every day teaches us that the lesson, which looks so simple, is in reality terribly difficult; at all times, I fear, and especially in youth, we get easily confused in our judgments about wrong-doing; easily blunted in the edge of our moral sense; easily apt to estimate the seriousness of sin, only by the gravity of its consequences, not by the fatality of its nature." (pp. 309, 310.)

Having so true an estimate of good life, we shall not be surprised to find that Mr. Farrar's appreciation of the "Epistle of St. James" is very different from that ascribed to certain English bishops by Swedenborg (A. R. 675). He admits that "it has offended those who confine the Christian religion to a series of beliefs. Even Luther, carried away by passion and prejudice, spoke of it as 'a mere epistle of straw.'" But for himself, he says, it is "truly golden. So far from finding it valueless, it

seems to me so pregnant in rich truths, that even in the few verses of it read to-day, there is far more than could be treated of in a single sermon." (pp. 148, 149.)

The religious sentiment that runs through the volume, appears with conspicuous clearness in the following beautiful paragraph, with which, passing by many others of nearly equal interest, we must bring our review to a close: —

"When a good and wise modern philosopher summed up the law and duty of life in Altruism — 'Live for others' — he was guided by the same conception as that of the sweet and noble Hillel, the great president of the Jewish sanhedrim. Hillel and Shammai were the two most eminent of the Jewish rabbis in the days immediately preceding the days of Christ, and there is a celebrated story that a Pagan went to Shammai, and asked him to tell him the whole law in one sentence, and in one minute. Shammai angrily drove the man from his presence, and he then went to Hillel with the same demand. Hillel, with calm and unruffled temper, replied: 'What thou wouldest that another should do to thee, that do thou to him; this is the whole law; the rest is but commentary.' Yet both these great teachers — the ancient and the modern — said but half the truth. It is quite true that

> 'The high desire that others may be blest
> Savors of heaven;'

but I do not believe that that high desire can either be originated, or purified, or wisely acted on, apart from God, and without the aid of God's Holy Spirit, freely given to them who seek Him. To know the whole truth, we must go back to the immortal wisdom of the Decalogue, of which the first table comprises the duty to God, as well as the second, the duty to man, and we must go to sit at the feet of our Saviour, and hear Him explain it, when He says, "Thou shalt love God with all thy heart, and thy neighbor as thyself; on these two commandments hang all the law and the prophets." In that rule all is included. God is there, humanity is there; and to love God and to love man is the completeness of life, and the Salvation of the Soul." (pp. 157, 158.)

W.

Christ in the Life. Sermons. With a Selection of Poems. By Edmund H. Sears. Boston: Lockwood, Brooks & Co. 1 vol. pp. 278.

Most New Churchmen must have a tender feeling for the memory of Dr. Sears, however tempered it may be with regret and disappointment. He sometimes came so near to a full acceptance of the Heavenly Doctrines — so much of what he wrote seems wholly

pervaded with their spirit — that, in reading his books, we cannot but have a strong sense of fellowship. By his works on regeneration and immortality, and also by his pulpit ministrations, he aided not a few persons in coming to the light of the New Jerusalem; and on this account we owe him a debt of gratitude which ought to be unstintingly acknowledged.

It would be a mistake, however, to suppose that he was an unqualified New Churchman. Not because he failed to connect himself with the visible New Church, and found fault with its organization and polity. These considerations have no place in our thoughts at the present moment. But he was not in full accord, especially in later years, with all the teachings of Swedenborg, as the pages of the *Monthly Religious Magazine*, of which he was for a long time the senior editor, sufficiently attest. Yet he never ceased to express a general approbation of New-Church doctrines.

Now that he is gone to his spiritual home, and merely external differences and dividing lines have become to him as things of nought, we love to feel that he is still nearer in spirit to those whom on earth he so closely approached in religious faith. With this feeling uppermost in mind, we have read the volume of posthumous sermons which furnishes a heading for this notice; and we have not been disappointed. While we miss the precise and definite statements of doctrine which it is the privilege of the New-Church minister to make — while we would like, oftentimes, to change the phraseology, especially as regards the manner in which the Lord is spoken of — while there are some points on which we should even be obliged to take an opposite ground, — yet the book, as a whole, is most helpful, and seems to bring us into communion with a kindred spirit. It is devotional and tender throughout. It is filled with a deep sense of personal religion, and of sincere striving after a better life. It is also keen in argument, unsparingly hostile to those who deny the Divinity of the Lord, and the holiness of the Scriptures. Its sentences are full of suggestiveness — terse and often epigrammatic — showing a conscientious regard for style as the useful handmaid of thought. We cannot conclude this notice in any better way than by quoting some of the many passages which we had marked for that purpose: —

"Some writers forget, when they undertake to criticise the Word of God, that it was given for the very purpose of speaking to our sinful human nature; and, therefore, it comes through those who share most largely in that nature. A seraph from the third

heavens never would have come down to the condition of our gross and erring humanity. His song would have floated over us, without touching us." (p. 19.)

"No matter what a man is converted from, or converted to, so long as he does not hold his opinions with the spirit of a child: it is one dynasty going out, and another coming, just as hard and despotic as the former. How many of these sudden conversions which we hear of, from one sect to another, are not progressions of faith, but revolutions of self-opinion!" (p. 30.)

"We are now told that there are two parties, both of which must be satisfied, and compromised with. One bows in acknowledgment of the immaculate purity and the authority of Jesus: the other party denies these; says He made mistakes and was sinful, and was vindictive, and that the story of His life and miracles is myth and fable. Stripped of all soft and deceptive language, that is the issue between what are called the extremes of the Unitarian denomination; and we are told that we must find some middle way between these extremes, some split between a yes and a no on this plain question. 'We must lean as flexibly as we can both ways' — this is the language of the council of the National Conference — 'as flexibly as we can both ways, without losing our balance!' I think that a denomination which undertakes the work of Pilate, 'leaning flexibly both ways,' will find the *doom* of Pilate, which is suicide." (p. 40.)

"He" (the Lord Jesus Christ) "is indeed King to us, or He is nothing. He has no claim over us any more than Socrates or Seneca, nor so much as the philosophers of to-day, who have all the light of the new science and discovery; or else He has all claim over us, over faith and affection and life and practice, as that power of the Godhead which takes up our weak and lowly natures, creates them anew in His own image and likeness, and enriches them with the inbreathings and indwellings of the Holy Ghost." (p. 41.)

"Our first mistake is, that we think that there is a special Providence in the great troubles, but no Providence at all in the small ones." (p. 49.)

J. R.

MONTHLY NOTES AND COMMENTS.

Signs of the Time.

It is always interesting for a New Churchman to watch the signs of the time, and take note of any evidence which they afford, of the presence of a new dispensation. We shall endeavor to keep a monthly record of events, with a special view to this purpose.

The task is one which grows easier from year to year. A century ago, when Swedenborg first propounded the doctrine that the second coming of the Lord had taken place, and the Last Judgment had been effected in the spiritual world, his statements must have seemed utterly preposterous except to the very few who gave an unqualified acceptance to his teachings. But now the eyes of all men are beginning to be opened, and we seem not far from a general recognition of the fact that we are living in a new age, distinctly different from any that have preceded it. Old habits of thought and modes of life are swiftly passing away. Though the spiritual cause is but little seen or acknowledged, the world is becoming quite familiar with the idea, that in the most vital and essential manner all things are made new.

We not unfrequently meet with this idea in our popular literature. Matthew Arnold, in the preface of a volume published four years since, writes as follows: "An inevitable revolution, of which we all recognize the beginnings and signs, but which has already spread, perhaps farther than most of us think, is befalling the religion in which we have been brought up. In those countries where religion has been most loved, this revolution will be felt the most keenly; felt through all its stages and in all its incidents. In no country will it be felt more than in England. This cannot be otherwise; it cannot be but that the revolution should come, and that it should be here felt passionately, profoundly, painfully."

The radical change which is going on throughout the whole realm of human thought, though admitted readily enough in other matters, does not often receive so full and frank an acknowledgment as the above, in regard to religion. It is difficult for men to see that the first dispensation of Christian truth, which they hold in such reverence, was not a finality. But to those who can observe the state of the Church without constraint or prejudice, it is evident that a wonderful transformation is taking place which can be accounted for on no ordinary or external grounds. What a world-wide difference there is between the popular sermons of to-day, and those of even fifty years ago! How much at variance many preachers are with the spirit of their creeds! Even Moody and Sankey, while they proclaim the same old doctrine of salvation by faith alone, yet accommodate their methods to the changed condition of the times. The preaching at their tabernacle, so far as we have observed it, makes little reference to the fierce wrath of God, and is judiciously silent concerning the torments of hell-fire. Depend-

ence, also, seems to be placed by them quite as much on the softening effects of music, as on the stir and excitement of vigorous exhortation.

Trinity Church, Boston. — The new church, erected for the Episcopalian Society of which Rev. Phillips Brooks is rector, was dedicated a few weeks since. Of the surpassing beauty of the edifice itself, we need not speak. The great crowd in attendance was composed of persons of all denominations, who evinced a friendly interest in the successful completion of the work. But the most notable circumstance, in our judgment, was the marked attention paid to clergymen, other than Episcopal, who were not only present during the services, but partook of the sacrament at their close. What would our Puritan ancestors have said, had they been told that the pastors of the churches which they founded would in a few brief years be receiving the communion at the hands of an Episcopal bishop, all arrayed in bands and surplice? It would have seemed to them simply impossible. So fast does the world move.

The Will of Miss Eliza Jenkins.

Our readers are doubtless aware of the fact that Miss Eliza Jenkins of Scituate, for many years a faithful and devoted member of the Boston Society, and who has recently passed into the spiritual world, made in her will large bequests for the support of the various uses of the New Church. We have thought that a detailed statement of these, and other public provisions of the will, would be of general interest.

After making liberal provision for the support of her sister, who survived her only a few weeks, and leaving legacies to several other friends, the will contains the following bequests:

1. "To the Boston Society of the New Jerusalem two thousand dollars, the income to be used for the benefit and relief of indigent members of the Society.

2. To the same Society, the further sum of two thousand dollars, the income to be expended for the various uses and charities of the Society.

3. To the Massachusetts New-Church Union, two thousand dollars.

4. To the Union, the further sum of one thousand dollars, the income to be paid to the missionary employed by the Union, for the benefit of the Sunday-school in Scituate, and also to enable the receivers of the doctrines of the New Church to rent a room for missionary preaching in said Scituate.

5. To the Trustees of the Union Cemetery in Scituate, five hundred dollars, the income to be applied for the purposes of the cemetery.

6. To the Society in Boston, for the Prevention of Cruelty to Animals, fifteen hundred dollars.

7. To the Selectmen of the Town of Scituate three thousand dollars, the income to be used for the benefit of indigent single women residing in, and natives of said town.

8. To the Massachusetts New-Church Institute of Education at Waltham three thousand dollars, of which the income of one thousand dollars is to be devoted to the uses of the Institute itself, and that of the remaining two thousand dollars for the benefit of the Theological School at Waltham.

9. To the General Convention of the New Jerusalem in the United States, two thousand dollars.

10. To the Massachusetts New-Church Union, all the residue of the estate."

As to this residuary bequest, the language of the will is as follows: —

"It is my will and direction that said Massachusetts New-Church Union shall hold the whole of said fund and property always securely invested, and apart and separate from their general funds, to be called and known by the name of the Jenkins Fund; the income thereof to be expended and employed by the said Massachusetts New-Church Union, for the uses and purposes thereof, excepting, however, that I desire and direct the said Union to set and hold apart, under the name of the Scituate Fund, the sum of five thousand dollars, the income whereof may be used by said Union at their discretion, until a religious society of receivers of the doctrines of the New Jerusalem shall be formed in Scituate aforesaid, and go into operation and become a member of the Massachusetts Association of the New Jerusalem, and thereafter the said Union shall pay to said Society in Scituate the said five thousand dollars."

The executors of the will are Messrs John G. Davis and Charles M. Reed, of Boston.

An appeal from the allowance of the will has been taken by some of the heirs of Miss Jenkins, who are distant relatives. This will be heard before the Supreme Judicial Court next May. In the meantime, of course, no payments of legacies can be made.

White's Two-volume Life of Swedenborg.

As the enemies of the New Church will doubtless find aid and comfort in these volumes for some time to come, it behooves those who value the character of Swedenborg to make known the esti-

mate which they set upon them. In the first place, it is important to remember that the author, at the time when they were written, was known to be full of bitter animosity against everything pertaining to the New Church. He had been deposed from his position as agent of the London Swedenborg Society, on account of his connection with spiritism. Choosing to resist the action of the Society's committee in displacing him, he obliged them to bring a suit in Chancery, which, however, resulted in his complete discomfiture. In the state of mind induced by this experience (of which many particulars might be given greatly to his discredit), he wrote the work in question. He gathered up, and published as authenticated facts, all the unfavorable stories which had ever been circulated about Swedenborg, regardless of the source whence they came, and of the want of evidence to support them.

Those who have taken pains to investigate his loose statements, are fully satisfied of their falsity. But it is not strange that casual inquirers, like Rev. J. W. Chadwick, should look upon these two ponderous tomes as if they were a standard biography. In a lecture lately delivered in Brooklyn, Boston, and, perhaps, in other places, this gentleman laid himself under heavy contribution to Mr. White. Setting out with all the prejudice which a radical Unitarian might be expected to feel against a man who teaches that the Scriptures are Divine truth, and the Lord Jesus Christ is God, Mr. Chadwick omitted no opportunity to hold Swedenborg up to contempt and ridicule. He even went so far, with Mr. White's assistance, as to revive the old exploded theory of his insanity.

We do not intend to argue this question here, but simply to enter a protest against any claim which White's "Life" may make to either fairness or accuracy. The best refutation of the scandals it contains, may be found in the "Documents concerning Swedenborg," edited by Dr. R. L. Tafel, the first volume of which has been published. Any one reading this volume cannot fail to see that many statements and innuendoes of Mr. White were made with a reckless disregard for truth and the value of character, which can only be characterized as malicious.

[Other matter for this department is in type, but has been crowded out of this number by lack of space.—Eds.]